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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

Malfoozāt-i-Ahmad

Translated from *Malfoozāt-i-Ahmad*, published by Sh. Abdul Hamid, Railway Auditor, Lahore.

June 3, 1901 (*Continued*)

The question was asked that some opponents too claimed to be recipients of Divine Revelation; then how was one to distinguish a true claimant from a false one. Hazrat Ahmad answered that this was quite easy. He continued: Such men should come out into the field against us; they should publish their claim and declare that in case they were true in this claim any one who opposed them would die before them. Should they take up this position, God has given me to understand with perfect certainty that even if a child of ten were to assume this position who, as compared to me, had by far the greater portion of his life before him, he would certainly die before I passed away from the world.

The Promised Messiah continued: people should keep in view the Day of Judgment.

مرد آخر بیں مبارک بندہ است

What was the end of the people of Lot, and of other nations like them? It is incumbent upon every one that in case he finds his heart to have hardened he should try to the utmost to soften it by vigilance and prayer and by implanting in it the fear of God. This is most essential in the case of our own followers for they have drunk only recently at the divine

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fountain. When a man claims to know and recognise the Lord, his God, but his life fails to show any tangible sign of this recognition, his claim cannot be taken to amount to anything more than empty bragging. Therefore our followers should not be neglectful in this respect because they see that others are neglectful ; they should not allow the fire of the love of God to cool down in their hearts because in the rest of the world this sacred flame has sunk low, has flickered and has at last gone out. Man harbours in his breast an endless chain of desires, but no one knows what lies in store for him. Life never unrolls itself according to man's desires. Human wishes run along one course, but the line adopted by قضا و قدر (Divine Estimates and Decisions) runs in a different direction. Human wishes are no more than dreams and delusions. There is no reality, no substance, except in the will and pleasure of God. Remember always that with God rests a minute and true record of every man's life while he himself seldom remembers the aweful items which stand against his name. Therefore a man should shake himself frequently out of the spiritual torpor which steals over him unless he takes care to remain fully and acutely wide-awake always.

The Promised Messiah continued: It is a matter of great regret that even in the face of hardships and tribulations people have not shed their arrogance and pride. I say truly that there is no escape for them from these tribulations unless they give up their unreasoning osbtinacy in the face of the Light and Guidance which God in His Mercy has vouchsafed to them. I perceive that people are not prepared to make peace with God, their Lord and Master. The famine has had no effect on them. Not so very long ago a mere *Fatwa* (religious decree) from Mecca and Medina used to put fear into the hearts of people, but now even tribulations do not seem to have any effect on them. It is my opinion that unless people turn to God completely there will be no change in their lot.

ان الله لا يغير مابقوم حتى يغيروا ما بانفسهم

Hazrat Ahmad remarked: The *Shia* views, in fact, involve a deadly attack upon Islam. In the first place the *Shias* hold that the angel *Gibrāeel* made a mistake in bringing the Divine Revelation to Mohammad ; that his orders were to bring it to Hazrat Ali. Secondly they hold that the Companions of the Holy Prophet, gained and trained by him with care and melting prayers, were not good Muslims at all. Thirdly in regard to the Holy Book, of which the proper protection is guaranteed by God Himself, they believe that the original authentic Quran is no longer in our hands as the *Imām Mahdee* has hid himself in an unknown cave and taken the real Quran with him. Fourthly they believe that *vilāyet* (a rank of spiritual pre-eminence) ended with the Twelve Imams ; that since the days of these Twelve Imams all humanity has been no better than savages, as no one

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has since succeeded really in winning the approval of God. Fifthly they deem it an act of merit to abuse and decry the Companions of the Holy Prophet—of greater merit than even the recital of *Durūd* over the Holy Prophet, peace and the blessings of Allah be upon him. Sixthly they think well of no one, no matter how good and righteous he may be. There was a Shia teacher of mine who used to decry and abuse Hazrat Adul Qadir Geelanee ; I heard him doing so with my own ears. The fact of the matter is that the man who is blamed most of all is Yazeed. If he had any hand in the martyrdom of Imam Husain, he has been guilty of a despicable act. But even if all the Shias of these days were to combine they would not be able to render to Islam the same degree of service which Yazeed rendered to it in some respects.

In answer to a question from Babu Mohammad Afzal with respect to the partaking of food prepared by the people of the Book, the Promised Messiah said : Living amongst each other we eat things prepared by the Hindus as well as the Christians. But care should be taken that such food contains no substance forbidden by Islam, and that it is not cooked or served in containers that are not properly clean from the Islamic point of view.

Hazrat Ahmad remarked : Upon a man who possesses *taqwa* (the love and fear of God) there is an effulgence from the light of God. Such a man enjoys the protection of God, but it is necessary that his *taqwa* should be of the purest. The *Shaitan* should have no share in it, for God does not like *Shirk*. If the *Shaitan* has any share, then God spurns even that which is dedicated to him and flings it back as belonging to Satan along with the rest. Whatever hardship, or sorrow, or suffering comes to those who are the beloved of God, it comes because Divine wisdom deems it to be necessary as part of their spiritual training : otherwise even if the whole world were to combine against them it could not harm a single hair of their head. They are sent as a living example for other men to follow : it is necessary for them to show in their own lives how sorrow and suffering in the way of the Lord should be borne by His servants. Apart from this, God says that He is never more reluctant in anything than in withdrawing the soul of His beloved servants from this world. He does not like that His servants should have to suffer any pain, but they are subjected to it as a matter of necessity, for the sake of a deeper meaning. And in this suffering there is a great good for these servants too : their exceptional moral strength is demonstrated to the world thereby. But the troubles which come to the Prophets of God and His chosen people are not of the kind which are seen to be the common lot of Jews who, as a result of the great curse they are under, are despised and trodden down wherever they go. The Prophets of God in the times of their

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troubles set up an example of lofty courage and steadfastness of purpose which adds lustre to their name. Almighty God was not an enemy of Islam, but mark how in the battle of Ohad the Holy Prophet was borne down and wounded so that the enemy thought that he had been slain. This trial came to show the vastly superior courage and calibre of the Prophet of God, for alone on the field he stood dauntless and commanding, and proclaimed that he was a Prophet of God. No other Prophet had the chance and the privilege to set such an example. I wish to impress upon my followers that they should not rest satisfied with the fact that they say their prayers, observe fasting and keep away from the more evident sins, such as adultry, and theft, etc., for in these things many people of other sects, even some of the *Mushriks* are as good as they. Understand what real *taqwa* means, and try to attain it. *Taqwa* covers a vast field and it has a most deep and delicate sense. Impress deep upon your mind the greatness and glory of God. He always flings back in the face those deeds in which the motive is tainted by a desire to be seen of men. It is difficult to become a *Muttaqee*. For instance when a man accuses you of having stolen a pen, why do you fly into a rage? You do not refrain from stealing to be well spoken of among men; then why are you hurt so deeply if your fellows speak ill of you. If the purity of your conduct was entirely for the sake of God, world opinion would have been a matter of profound indifference to you. Not until a man dies a number of deaths does he become a *Muttaqee*. The power to show miracles and the capacity for receiving Revelation are no more than branches; the root and the parent trunk is *taqwa*. You should not therefore run after miracles and hanker after Revelations; you should bend all your energies to the attainment of *taqwa*. Revelations are trustworthy only when the recipient thereof is a *Muttaqee*; otherwise Satan may have a hand in what to the eye might appear to be a Revelation from God. Do not judge the *taqwa* of a man from the fact as to whether he is a recipient of Revelation or not, but judge the purity and quality of Revelations from the degree of *taqwa* attained by the recipient. Leave everything else and first and foremost try to attain *taqwa*. Keep alive the example set by the Prophets of God: the sole aim of them all was to teach the way that leads to *taqwa*. ان اولیاء ہ الاالمتقون (Indeed, only the *Muttaqees* are the friends of God.) But the Holy Quran has brought even the delicate shades of *taqwa* into relief to an extent that has not been done by any religious teacher or scripture The excellence of a Prophet demands excellence also in his followers Prophethood came to perfection in the Holy Prophet Mohammad and he therefore became the seal of Prophets. Whoever wishes to please God and desires to see miracles, he should work an extraordinary change in his life. Students who study for examinations sit up day and night over their books; they bury themselves in their studies to such an

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extent that they lose weight, become hollow-eyed and thin, and many begin to look as though they were suffering from consumption. Mark their toil and concentration ; you should pursue the road to *taqwa* with even greater zeal and dilligence. When a man begins to pursue this road, the *Shaitan* tries his best to beguile him and to divert him from it, but anon there comes a point when Satan tires out and pursues the pilgrim no more. This point is the moment when the lower instincts of his life die out and the devotee enters into the protection of God, and henceforth he becomes a living witness of the greatness and glory of God, and His vicegerent.

In short, the pith and kernel of our teaching is this that man should bend all his energies to the attainment of *taqwa* and a direct communion with God.

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SHRI KRISHNA

THE GREAT AVATARA OF THE HINDUS

By Nawab Akbar Yar Jung

The original having been in Urdu we are thankful to Nawab Sahib for sending us this translation—*Ed.*

Mythology has ample material to offer for exploitation by writers of religious fiction, but on the history of any religion no reliable material can be gleaned from it. However, books like the Mahabharata and the Bhagavad-Gita have earned for themselves certain historical interest. If the Mahabharata has infused a martial spirit in the nation, the Bhagavad-Gita has, to a higher degree, inspired them with Dhyan (contemplation) and Jan (knowledge). In the Gita, we see before us a personage whose greatness and excellence is established not only in his own age but, in the estimation of the Hindus, in all ages. And no wonder they even now look forward to the happy return of their former spiritual greatness on the authority of his word:

چو بنیاد دیں سست گردد بسے نمائم خود را بشکلے کسے

And this exactly in the same way, and with the same anxious expectation as the Christians and Musalmans have been awaiting for centuries the second advent of the Messiah, and the Promised Mahdi.

The Musalmans perhaps do not quite realise the longing desires and anxious expectations of others besides themselves. And the poet Iqbal has even taunted them (Muslims) in respect of their belief in the second coming of the Messiah and the advent of the Mahdi as following only the traditions of the Magian religion. It was therefore, generally speaking, not to be expected of the Musalman Sects that they would attach any importance to the reformers of other nations or turn their attention to them. This service also, like that of many internal reforms and revivals, was reserved for the Ahmadiyya Community. Probably the Musalmans in general were unaware of the greatness of Shri Krishna till late in 1904 the Promised Messiah referred to him in his Sialkot speech in the following terms: "Raja Krishna, as has been revealed to me, was in fact such a perfect man that there has been not a second like him among the Rishis and Avatars of the Hindus. He was an Avatar and Nabee (Prophet) of his age, upon whom descended the Holy Spirit from God. He was from God, victorious and highly favoured. He purified Aryavarta of all sins. He was, in fact, a Prophet of his age,

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whose teachings were, in many respects, afterwards distorted. He was full of Divine love, befriending virtue and combating evil. God had promised that in the latter days He would send his *buruz* or Avatar. This promise is now fulfilled in me. Among the many revelations vouchsafed to me in respect of myself one is as follows:

"O Krishna, Rudra Gopal, thy glory has been chanted in the Gita" (Sialkot lecture, No. 23).[1]

Like most of the claims of the Promised Messiah and the reforms instituted by him, this view was opposed by the Musalmans. But the opposition was mainly confined to certain localities and did not evoke more than a limited response.

There is no doubt that among the Sufees there was entertained a special reverence and esteem for Shri Krishna, but the general Musalmans and the Ulama held aloof from this Sufee idea. Lately, however, some Musalmans with modern education, who had some interest in religion, had been impressed by the Philosophy of Shri Krishna. The hurry with which I am compiling these notes do not allow me to give in detail the full views of the two sections and perforce I have to content myself with only a few a references which come easily to hand.

I think that before all I should mention the sayings of Hazrat Ali, who is not only held in the highest esteem by all Musalmans but is also the accepted leader of all sections of Sufees. Here I have to acknowledge my indebtedness to a Shiah friend who has furnished me with this reference from his own library. It is from an old manuscript which is a collection of several pamphlets including some on *Sarf* and *Nahw*, a selection from the Mathnawi of Maulana Rum, and other Arabic and Persian poems. In this is also included a poem in praise of Ali in the course of which the compiler, under the heading "Extracts from the Sayings of Ali," has quoted a poem of eleven verses. This copy is in such a broken and running hand that it is with great difficulty that anything can be made out of it. In this poem mention is made of the prophets and religious leaders of the then known nations of the world although their names are not easily intelligible. But fortunately in the verse to which I refer the name of Krishna (Kishen), in connection with India, is quite clear and legible. The purport of the whole poem is that wherever and whenever there had appeared leaders of religions with various names all these are my own names. The concluding verse runs thus:

بوالحسن میخواندانم بوالعشراز ما ترام
پس منم ایں نام من اینست گفتم مر ترا

1. *Tazkira*, pp. 363, 394, 464, 483, 560.

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The following verse specifically mentions Shri Krishna :

هندیانم کشن خوانند گر جیانم اتقیا
در فرنگم شبطیاء در فتا با بوسیا

I therefore begin my subject with these sacred words which ought to appeal equally to the Sufees and the Ulama. This is a reference to the first Century of the Hijrat.

I should also refer to the beginning of the 6th Century of the Hijrat : It is from the well known work of Vailami known as " Firdaus-ul-Akhbar ". Vailami is known as a *Mohaddith* (one learned in the traditions of Islam), also as a historian. He died in the beginning of the 6th Century, in A.H. 507. He has quoted in the above-mentioned book, and perhaps in his History of Hamdan also, the following :—

کاں فی الهند نبیا اسود الاون اسمه کاهنا

There can be no doubt that it is difficult to call it a Hadith in the sense as the Mohaddith takes it. But it is plain from this that in the 5th and 6th Centuries of the Hijrat the fact was fairly well known that there had been a prophet in India whose name was Kahina (Kanhaya).

I will now refer to the *Malfoozat* of a holy man. In the annals of Mirza Mazhar Jani Janan Shaheed, compiled by Shah Ghulam Ali, printed at the Ahmadi Press in 1269 A.H., page 26, is related the vision of a man and the interpretation thereof by Mirza Mazhar Jani Janan. It is as follows :

روزے شخصے در حضور ایشاں گفت در خوابے دیدہ ام کہ صحرائے است پر از آتش و کشن درون آتش است و رامچندر در کنارہ آن آتش - شخصے در تعبیر آں خواب گفت کہ کشن و رامچندر از کبرائے کفار اند در آتش دوزخ مغرب اند فقیر گفتم ایں خواب را تعبیرے دیگر است - بر شخصے معین از گذشتگان بے آنکہ کفر او از شرع ثابت شود حکم بکفر جائز نیست از احوال این ہر دو کتاب و سنت ساکت است و بمقتضائے آیہ شریفہ "وان من قریة الا خلافیها نذیر" ظاہر است کہ درین جماعت نیز بشیرے و نذیرے گذشتہ باشد دریں صورت محتمل است کہ اینہا ولی پابنی باشد - رامچندر کہ در ابتدائے خلقت جن پیدا شد درانوقت عمرہا دراز وقوتہا بسیار بود اہل زمانہ را بہ نسبت سلوکی تربیت میکرد و کشن آفرین بزرگان اینہا است و درانوقت نسبت بہ سابق عمرہا کوتاہ و قوتہا ضعیف گردید کس اہل زمانہ خود را بہ نسبت جذبی ہدایت میگرد - کثرت غنا وسماع کہ از وے منقول است دلیل است بر ذوق و شوق نسبت جذبہ پس

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حرار تهاے نسبت عشق و محبت بصورت صحراے آتش نمودار شد
کشن کہ مستغرق کیفیتهاے محبت بود و د روں آتش ظاهر گردیده
و رامچندر کہ راہ سلوک داشت کناره آن پدیدار شد۔ واللہاعلم

In this same book, on page 120, Epistle 14th "On the laws of the unbelievers of India", occurs the following :—

و باید دانست کہ بحکم آیہ کریمہ وان من امة الا خلا فیها
نذیر و کریمہ ولکل أمة رسول وآیت دیگر در ممالک هندوستان
نیز بشت انبیا و رسل علیهم السلام واقع شده است واحوال آنها
در کتب اینها مضبوط است و از آثار آنها ظاهر میگردد کہ مرتبہ
کمال و تکمیل داشته اند و رحمت عامہ و رعایت مصالح عباد را
درین مملکت وسیع نیز فرو نگذاشته ۔

The compiler of this book, Ghulam Ali Shah quotes a tradition from Abu Salih Khan saying that he had gone to Muttra, and had need of seven rupees. One night when he was offering his *Tahajjud* prayer a man appeared in the form generally ascribed by the Hindus to Shri Krishna. After greetings he presented him a sum of seven rupees. He asked him to wait a little, just to enable him to complete his prayer. After the prayer, he says, he asked him his name, to which he replied that he was Krishna and that the seven rupees were as a present to him because he had come to Muttra which was his place. He says that he told him that he was a believer in Muhammad as the Prophet of God, and that his Prophet was sufficient to supply him all his wants, and that he could not accept a present from any other. Then man wept, saying :

ما وصف نبی آخر زمان و اخلاص اتباع أو صلی اللہ علیہ وسلم
شنیده بودیم زیاده از آن مشاهده کردیم ۔

I consider it important to refer to a vision of Maulana Ghaus Ali Shah, of Panipat, mentioned in his annals named "Tazkira-i-Ghousia", at page 48 (printed at the Mujtabai Press, Delhi, in 1911). Before mentioning his vision he has described at page 47 the incident which led to it.

The incident was that in pursuance of the directions of a Hindu Pandit, he recited the Gaytri, after which he says :

"The day I finished the recital, that same night during the latter part of it, I saw in a vision that in the River Ganges there were assembled, the Prophet Muhammad with his noble companions and Shri Krishna with his companions. There was a great assemblage. Shri Krishna requested the Prophet to ask me to consider what I was doing in reciting the Gaytri. The Prophet directed Shri Krishna to ask the question himself ; after which Shri Krishna called to me, and said : "Listen now, O good man, what is it that is not to be found in your system,

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that you seek for it in others? Dost thou make a distinction between the two? It is all the same here and there."

These are the thoughts of the Sufees which they entertain in regarding Shri Krishna. Among the Ulama, Maulana Muhammad Qasim Nananutwi has also, in his books, the "Dharma-prachar", and "The Shahjahanpur Controversy," accepted Shri Krishna as a *Nabi* (Prophet). It is clear from the above references that from the very early days of Islam to this day most Sufees and certain Ulama have entertained and expressed a high esteem in respect of Shri Krishna.

Among the Sufees of our own days Khwaja Hasan Nizami, who represents the present day Sufees of India, has written a book entitled "Krishna-Biti" which was printed in 1917 at the Hilali Press, Delhi. At page 22 of this book he addresses Shri Krishna in a most loving way:—

"سلام تجھ پر اے فریب گوالن کی گود ٹھنڈی کرنے والے۔
سلام تجھ پر اے گمناموں کے نام کو چار چاند لگانے والے۔ اے وہ
جو مفلس دودھ والی کی آغوش میں امیروں کی پھولوں کی سیج سے
زیادہ آرام میں پاؤں پھیلائے سوتا ھے، تجھ پر ھزاروں سلام۔

He writes on page 39 of this book: "Of all the Avataras and religious leaders who have appeared in India, Shri Krishna, by virtue of his character, transcends all".

I should like to mention among the educated men of today Maulavi Muhammad Ajmal Khan, M.A., who writes thus in his "Naghmai Khudawandi".

"The general rule of the Musalman and particularly of the line of conduct of the Sufees and the great *Aulia* (holy men) has been to accept Shri Krishna as a great personage and a reformer. In his *Malfoozat* Shah Abdur Razzaq, of Bansa, mentions with great reverence the greatness and exalted character of Shri Krishna. In the same way Maulana Abdul Bari has often stated that from what is known of Shri Krishna it appears possible that he was a prophet of India. And the express words of the Quran:—

لکل ھاد قوم

point to the fact that prophets have certainly been sent to every country and people, and it is beyond comprehension that India should be an exception to it. Probably this has been the cause of many holy men of Islam betaking themselves to prayers and devotions at the sacred places of the Hindus (P. 20).

The poems of Maulana Hasrat Mohani, Maulana Zafar Ali Khan, and Maulavi Murtaza Ahmad Khan, editor of "Afghanistan," in praise of Shri Krishna have frequently been published in newspapers and periodicals. A note on "Krishna and Islam" by Maulana Syed Akhtar Mohani, editor

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of "Jami Jahannuma" (Lucknow) appeared in the Krishna Special Number of the "Tej" of the 10th August, 1932. In this brief note he writes: "To my mind he (Shri Krishna) was an exalted Avatara, and appeared for the guidance of the world as one commissioned by God. It is the duty alike of every breathing man in the world to revere him and hold him sacred."

It appears from the above extracts and references that since the Promised Messiah's speech at Sialkot there has certainly been a movement among the modern educated section of Muslims, while the Sufees had already appreciated and revered Krishna for a long time past. At times I have been struck with amazement when in talking to a Sufee I was told that at Shri Krishna's bathing-place on the Jumna, where now there is a *ghat*, the Sufees perceive the light of prophesy. I do not of course know how far it may be a fact. At the time I had this talk I was totally ignorant of the dignity and history of Shri Krishna. Since Jumna is situated near my birth-place (Farrukhabad, U.P.) and Muttra is not very far, I have had occasion to hear many things in this connection from Sufees. In mentioning this I mean only to say that from the very beginning there is stamped upon the Sufees the greatness of Shri Krishna.

Before closing these references, I consider it necessary to give here the opinion of Maulana Shah Abdul Aziz, which is given at page 311 of his "Fatawai Azizi." It is a pity that the copy of the book in my possession is mutilated in respect of its title and last pages; whence my inability to give particulars of the publication—the press and the date.

At page 311 of the book the question is given thus:

"It is amply evident from history and tradition and other relics that in India there have appeared many Avataras some of whom the Hindu people recognise as their Creator and others as their religious leaders, and there have been great and powerful kings. Who is the prophet who has been sent to them since the Creation, and what is the book that has been revealed to them in Hindi or any other language for their guidance? And if not, what may be the reason for it?"

The answer is rather long and the style is one which, if copied whole, will be hardly intelligible. In brief, the Shah Sahib says that it was plain from the Quranic verse:

ان من أمة الا خلا فيها نذير

that there had appeared among each people a "warner" who warned the people of the consequences of evil-doing and wrong-doing, the warner having been a prophet or a learned man or a preacher or a holy man. Further, the matter between God and different sections of mankind was according to the capabilities of each. In some countries and people they had

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no conception of a (Nabi) Prophet. In their minds was ingrained faith in the greatness of saints and ascetics, and anchorites. It was therefore possible that there had been among the Hindus Avataras manifesting the Divine Being. But the common people of the Hindus, owing to a defect in comprehension, failed to make a distinction between the manifestation and the Being manifested and took them all to be gods, and went astray.

It appears from what the Shah Sahib says above that the Avataras of the Hindus were manifestations of God, although the Hindu conception of Avatara differed from the Muslim conception of a Nabi (Prophet). Thus the Avataras are entitled to be called the guides of the people. The difference in the name by which they are known does not in any way detract from the greatness of the religious teachers who are known in India as Avataras

Leaving aside the Musalmans, if we take into consideration the Hindu narratives about Shri Krishna, they are so very complicated and ambiguous that unless they are freely interpreted they appear contradictory. On the one side, the latest reformed section of the Hindus—the Arya Samajists—speak of Shri Krishna in terms which allow Shri Krishna no great religious position; on the other hand, the followers of the Sanatan Dharma, by investing Shri Krishna with supernatural powers, practically make him into God and Creator, but they present his guidance and his prophetic career in a light which no man of ordinary decency would like to be associated with him.

The pictures of Shri Krishna which are generally exhibited are as those of a very gay dancer and singer, and a licentious man who lured women by dancing and singing. The stories of the *gopees*' love, and Krishna trying to excite them by the melodious notes of his flute are well-known and instead of turning these down and refusing to believe in them, the Sanatan Dharmis take them as the very actions which raised him to perfection. If these narratives are taken to be mere mythologies, and are interpreted and explained in a light worthy of a great religious teacher, there is no doubt that subject to such interpretation and explanation these very stories my be taken as examples of Shri Krishna's exalted character.

If these two charges against his character are becomingly interpreted and explained away, or they are deleted from the life of Shri Krishna, the rest that is to be found in his life as related in the Hindu records is by no means a negation of his greatness and exalted character. In this connection, Mirza Mazhar Jani Janan has in his own way expressed a nice idea which I give below from his Malfoozat, page 26:

کشن آفرین بزرگان اینها است و در آنوقت نسبت به سابق

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عمرها کوتاه و قوتها ضعیف گردید۔ پس اهل زمانه خود را
به نسبت جذبی هدایت میگرد' کثرت غنا ,سماع که از وے
منقول است دلیل است برذوق و شوق نسبت جذبه۔

It is clear therefore from the above that the holy man takes these stories of Shri Krishna to prove his self-absorption, and he says that by this self-absorption he led his people on. It is a very plausible interpretation of Shri Krishna's stories of the lute and his love of the Gopees, and it is in line with Sufistic realism. Even from what I have given above of the opinion of Shah Abdul Aziz, it is clear that among every people the manifestation of truth only takes place in the way best believed in and relied upon by them. It is therefore possible that in those days when singing and dancing were very rife and lovingly indulged in, these were used as a parable for guiding people to the Truth. The true value of the morality of the age, moreover, must at all times be judged by the spirit of the time. It will be extremely wrong of us to judge the character of 4000 years ago by the standards of the present.

I have often been thinking that pictures of Shri Krishna generally found in the Hindu homes or in the market are mere mythology which really represent the love a teacher bears to his disciples and others who follow him. In the Gopies are represented the worldly people as in the saying,—

طالب الدنیا مؤنث

and in their nudity is represented their character as being bereft of all sense of godliness. Their coming out of the river in nakedness and begging for their clothes from one seated on the tree (which means that the man thus seated was highly exalted above them) really represents their seeking guidance and godliness from their teacher and Guru. The river likewise represents the world, as the Persian poet Hafiz has it:

اشنایان ره عشق دریں بحر عمیق غرق گشتند و نگشتند بآب آلوده

where باب آلود really signifies worldliness. Therefore from the pictures of the Gopees who, all naked and standing on the bank of a river, are praying to Shri Krishna for their garments, it appears, that the worldly people, who are bereft of the garment of piety, are seeking guidance and piety of their teacher and Guru, and are really eager for it. If, in pursuance of the noble adage—

پاکان برقیاس خود مگیر

we interpret and explain the picture thus, it will probably be not wrong. Only lately the well-known artist and painter Chughtai, of Lahore, has illustrated the whole of *Diwan-i-Ghalib*. It is a nice illustration of how words may be translated into the picture language of the artist, and how illustrations may serve to explain the meaning of words. I expressed these

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thoughts in a lecture delivered by me on August 11th, 1936, at the Annual Meeting of the Young Mens' Kayastha Union on the Anniversary of the birthday of Shri Krishna, and I am glad they were at the time well-appreciated.

A friend of mine has provided me with a copy of Khwaja Hasan Nizami's book, "Krishna-biti," to help me in preparing this paper. The author has expressed some very fine thoughts about Radha. (pp. 40-42). He says *Radha* is the name of the attribute given to the all absorbing love of Shri Krishna. The author has developed this idea in 3 pages. It is a very good idea, but it is difficult to explain it in respect of all Gopees. I had no occasion since my address on the 11th August 1936 to express myself more fully. I had thought of explaining away the flute of Shri Krishna also on some other occasion. But somehow such a series of lectures could not be arranged. I therefore take this opportunity of continuing further in this paper my discussion on this subject. Khwaja Sahib in his book, "Krishna-biti" (p. 27), has under the head "Bansuri" (flute) given a short note, but he has done nothing beyond giving the first verse of the Mathnavi of Maulana Rum. The verse is well-known and runs as follows

بشنواز نے چون حکایت میکند وز جدائی ها شکایت میکند

I do not at this moment exactly remember, but I think I have read either in the Malfoozat of Hazrat Nizamuddin or Shah Abdur Razzaq, of Bansa, that God had given out

الست بربکم

in the musical note known as pilu, in answer to which the souls of the children of man had spontaneously cried out—

بلیٰ

They are thoughts in the line of those who are fond of music (samaa) : they were in ecstacy over every voice of truth and they enjoyed it. As some one has said :

کسانیکه ایزد پرستی کنند بر آواز دولاب چستی کنند

The commentators of the Mathnawi of Maulana Rum have taken the word "*nai*" to mean the perfect man. On the one side being in union with God, on the other being one of the created (creatures), it is possible the word of guidance and wisdom that fell from the mouth of the Perfect Man resounded in the hearts of mankind : Just the effect of voice from the flute. In the Quran God says to His Prophet—

و قل لهم فی انفسهم قولا بلیغا

"And speak into their souls a word that may touch them to their inmost depth." He never said to His Prophet to speak to them in their ears. What touches the hearts is always something that is good, that really attracts to itself : it brings home to each the best teachings. Such things need not

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always be philosophical or logical: they sink into the hearts of mankind—they are so holy, so lovely. To my mind, Bansuri (the flute) represents this instrument in the process of attracting the souls towards what is lovely and holy, what man cannot resist. The mythologists have represented this supreme attraction in the Voice of the caller (the teacher) by the figure of the flute, which was in that Age the best conceivable musical instrument to touch the hearts.

I think we can have much to help us in the matter of this flute in the Old Testament. Those who have read it already know that one of the books in the Old Testament is known as the "Songs of Solomon" the first verse of which runs thus:

> "Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: The upright love thee" (Chap. 1, 2—4).
>
> "If thou know not, O thou fairest among women, go thy way forth by the foot-steps of the flock, and feed thy kids besides the shepherds' tents. I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows (of jewels), thy neck with chains (of gold). We will make their borders of gold with studs of silver." (Verses 8-11).

Thus the whole of the book is replete with passages like the above. It is a book of 6 or 7 pages. All this shows that the most passionate love is expressed. This book is given in the name of Solomon, whom the Musalmans take to be a holy prophet. So far as I can understand these Songs are full of prophecies, but their words and their whole tenour are such that if we confine ourselves to their outer meaning it would be difficult to make out anything: they are as words in a dream which may be interpreted—and they should be interpreted. I have referred in this connection to the above passages to show that even if the stories which are rampant about Shri Krishna were all true, they should also be interpreted in the same way as some books in the Old Testament which are similar in expression.

I should now invite attention to the Psalms of David. These are mere Songs. They were revealed to David, who is a great Prophet. In Surah Saba, where the excellence of David is described, God says:

ولقد آتينا داود منا فضلا يا جبال اوبى معه والطير

> "And We gave David excellence from Ourselves (And We commanded), O mountains! respond to him and the birds."

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Commenting on the above, some commentators say that David was very sweet-toned, and he used to chant the Psalm in so sweet a tone that the mountains did the same and also wept, and the birds would come and perch by him and sing likewise. This was one of the excellent parts which God had granted to David. How lovely, how holy is the 1st Psalm, and in accord with the thoughts common to all relegions! The 1st Psalm runs thus :

> Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
>
> But his delight is in the law of the Lord ; and in his law doth he meditate day and night.
>
> And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his seasons ; and whatsoever he doeth shall prosper.
>
> The ungodly are not so : but are like the chaff which the wind driveth away.
>
> Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.
>
> For the Lord knoweth the way of the righteous : but the way of the ungodly shall perish (Psalms i—1-6).

In this holy book, the subject of Psalms 4th and 5th is thus given :

> Psalm 4th : To the Chief Musician on Neginoth. To be chanted with a lute.
>
> Psalm 5th : To the Chief Musician upon Nihileth. To be chanted with flute.

I have only given here, as examples, the headings of the two Psalms which have been given to be chanted with the lute and the flute.

The subjects of Psalms 6th and 8th are as follows :

> Pslam 6th : To the Chief Musician, a Psalm of David, to be chanted with a lute, upon Sheminith.
>
> Psalm 8th : To the Chief Musician, a Psalm of David, to be chanted upon Gittith.

I have selected the above to show that for the Psalms there were also fixed notes in which they were to be chanted. It means that the Psalms are so very holy that they must be properly chanted in accordance with certain notes of the lute and the flute. The flute therefore of Shri Krishna should by no means be objectionable. It is quite clear now from the extracts of the Psalms and the Songs of Soloman that we can never judge the holy men of long ago by the standard of our own religion or culture. However much we may question the authenticity of the two books of the old Testament, it is clear that these are the only stories we have of Solomon and David and these were not only not incompatible with the religious ideas prevalent but were in their Age considered inestimable and lovely. With this may be compared what the commen-

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tators have put forward as their notes on the following verse :—

قال لقد ظلمك بسوالك نعجتك الى نعاجه

The story made out by them of the 100 wives of David is in a way very like the story of Shri Krishna and the Gopees, as it appears to us So if such stories and thoughts have been attributed to our Holy Prophets, we must admit, in considering the like stories attributed to Shri Krishna, that either these are not blameworthy actions and that they are not derogatory to the dignity of a prophet, or we must seek for a good explanation and interpretation in respect of them. In both cases, it is clear that the personages to whom such love stories are assigned are not to blame ; that is to say, truth is truth all the same, whether it be in the stories as they are presented or as they are interpreted. The best and correct opinion, the last and decisive, in regard to Shri Krishna, is what the Promised Messiah has said in his, " Barahini Ahmadiya," Vol. V, page 97. It is as follows :—

" A prophet, by name Krishna, has passed away among the Hindus. It is a sad thing that, as wicked men have attributed many wicked things to the Prophet David, even so calumnies have been concocted against Krishna. As David was God's warrior and a very brave man, and God loved him, even so was Krishna in Aryavarta. It is therefore correct to say that the David of Aryavarta was Krishna, and the Krishna of the Israelitish prophets was David. And it would be perfectly true if we say David was Krishna, or Krishna was David, because there is a cycle of Age, and, good or bad, there are always likes represented in every Age."

After this decisive word no Ahmady, at any rate, will deny the prophetic and holy character of Shri Krishna, upon whom be peace!

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NEED OF A DIVINE LAW

By Abdul Haye, Darul-Mujahideen, Qadian

The existence of a state or a community presupposes some laws which govern the religious, social, cultural and moral aspects of its life. As far back as our knowledge of the history of mankind goes we find the energies of a nation, race or community directed towards a common front regulated by some form of code, no matter how crude. In our own days even the uncivilized races of Africa and the Red Indians of America possess some laws of their own—though of a traditional character and not compiled into any definite code or reduced to writing.

In these days the means of communication have progressed so far that it seems likely that the days are not far distant when different nations, communities and countries will join to form a single political unit. In the present war the Allies and the Axis powers both declare their resolve to create a new world order after the cessation of hostilities. God alone knows what this coming new order is going to be like, but this much is certain that the world after the war will not be as it is to-day. The different nations would have to come to a common platform.

Such being the case, we have to consider what should be the fundamental laws upon which should be based the future construction of the world. But before dealing directly with this question it is essential to shed some light on the purpose of our creation. It should be remembered that material progress is not the be-all and end-all of human endeavour. We have been created for something higher and more sublime—for something ever-lasting in its character. Can we suppose for a moment that God has created this delicate and perfect system of the universe and all that there is in it for the service of man, merely for this that man may eat and drink and strive for his worldly progress for the brief space of his life and then for ever pass into nothingness? In the light of this fact, a code which does not furnish us with the necessary means for the attainment of this lofty purpose cannot be of any real value to us. Only that law can fulfi our needs which guides us to mould our lives in such a wayl as may prepare us for a life to come after death—an eternal life. This idea may appear strange and provocative to materialistic minds, but the present unrest is sure to bring the world once again to realize spiritual values. And then only that code will appeal to man which can direct us to our spiritual goal.

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A study of the religious systems of the day proves it beyond doubt that no other religion than Islam can shoulder the responsibility of guiding mankind to attain spiritual heights. The followers of other religions confess it plainly that a direct communion with and a revelation from God are things of the past and the doors of divine favour are shut for ever. It is Islam and Islam alone which comes forward to lead mankind to attain its goal. Hazrat Mirza Ghulam Ahmad, the Champion of Islam, challenged the followers of other religions to furnish proof of the truth os their religions by showing practical signs—but no one haf dared to take up the challenge. He for his own part declared that by following the Holy Quran one could in this very life come to a true recognition of the attributes of God—and he presented himself as the witness of this boon. Moreover, there are hundreds among his followers who are a manifestation of the truth of this claim.

Now we come to the next question, namely, what sort of code will serve the purpose of meeting the requirements and needs of different nations and make them take their stand on a common platform. We all know that nations differ from one another in their civilization, culture, social structure, moral concepts and so many other things. The environment, special circumstances, and the past history of a nation or race produce such a psychological effect upon it that it develops some distinct characteristics of its own. These characteristics in their turn make their effect upon the canons and laws of nations. In the light of this fact it is futile to suppose that any human effort can devise such a code as will satisfy every one. However intelligent one may be he can never boast of raising himself above the status of mankind and framing any law that is not influenced by any wave of ideas or doctrines professed by some nation or another. The greatest of men—the builders of nations had to base their progress on some principles held sacred by their nation or race. The best laws given by the greatest lawyers were not free from this drawback of human nature. Western people boast of their code as the most perfect and it was this superiority complex that led them to make virulent attacks upon Islamic teachings and the Islamic code. As for example divorce has very often been condemned by Western writers but it is curious that after heaping abuse on Islam for centuries the West is being convinced of the desirability of some form of divorce. Nay, having once set their face in this direction, in many countries they have overstepped the limits set by Islam in this respect, so that in many parts of Christendom divorce has become such a common thing that the sanctity of marriage has gone to the dogs. Islam permits us to adopt this course as a last resort for the remedy of our difficulties, but it has become a hobby in

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the West. There are many other examples but space does not allow us to refer to them all. Forced by circumstances the West is gradually adopting the teachings of Islam one by one, and the time will come when it will have to accept these teachings in toto.

As already mentioned, man cannot devise a comprehensive code, free from all shortcomings and drawbacks. Only that law can fulfil the requirements of our nature which is formulated by a being that is all-knowing—that is not partial to any section of the human race, that is aware of our needs in the present as well as in the future—that is above any weakness such as we see in men who make laws in our legislatures, that makes judgment according to the true nature of things and is not influenced by any timely or restricted considerations—a Being who has created us and knows the best remedies for our ailments—in short the Lord God, our Creator. It is not mere fancy on our part but the Holy Quran declares this in unequivocal tones. The verse runs thus

اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الاسلام دينا۔

To-day I have perfected for you your religion, and have completed my blessings upon you, and have chosen Islam as your religion.

Elsewhere it says :

قل يايها الناس انى رسول الله اليكم جميعا ۔

These and other verses prove that the Islamic Shariat (code) is the last and perfect code for mankind.

It is essential to remove a misunderstanding as to the nature of laws that Islam professes. When we say that the Islamic code is complete and comprehensive it does not mean that Islam has given injunctions for the minutest details arising out of our intercourse with each other. Such a process mars the intellect of mankind and Islam can never resort to a practice that hampers man's intellectual progress. Islam lays down fundamental principles and it is left to us to make other laws in the light of those fundamental principles and concrete and explicit orders according to the exigencies of time. But the real purport of Islamic Laws can never change and it has never changed.

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NON-VIOLENCE

As non-violence is being preached in our country in these days as a practical system, and imagination is being stretched to the fullest to add lustre to this theory, I think it shall not be out of place to appreciate this doctrine in the light of the Quran—a book which deals completely and exhaustively with all subjects which may have a bearing on religion or ethics.

The Holy Quran says :—

ولولا دفع الله الناس بعضهم ببعض لفسدت الارض (بقرہ ع ۳۳)

"Were it not for the restraint of one by means of the other imposed on men by God, verily the earth had been utterly corrupted. But God is bounteous to his creatures" (Rdls. Tr. p. 366).

"And if God had not repelled some men by others, cloisters and churches, and oratories, and mosques wherein the name of God is ever commemorated would surely have been destroyed." (Rodl. Tr. p. 457).

ولولا دفاع الله الناس بعضهم ببعض لهدمت صوامع و بيع وصلوات و مساجد يذكر فيها اسم الله (الحج ع ٦)

The readers should bear in mind that the meaning of the words صوامع و بيع و صلوت مساجد in the second verse are not confined to the various religious structural edifices, but they extend to the various principles of life for which such edifices stand as emblems, and naturally also to those followers [1] who imbibe in themselves those principles and thus become emblems incarnate of their religions.

Even if we were to take this verse in its limited scope it fore-bodes that as a result of non-violence all the various religious edifices and emblems shall be raised to the ground; and as no religion can continue for long without an emblem (for when you destroy the form you destroy the spirit) indiscriminate and universal practice of non-violence shall thus be the ruin of all that is valuable to humanity.

[1] It should be noted that the Quran is not alone in describing a body of followers in terms of their religious edifices. Note the following verses of N. T. where Christ and Christians are described as temples :—

"Know ye not that ye are the temples of God, and that the spiri of God dwelleth in you?" (I Cornithians 3 : 16).

"Ye (Christians) are the temple of the living God" (II Cornithians 6 : 16) (Also See Eph. 2 : 21, 22).

"Jessus answered and said unto them, Destroy this temple, and in three days I will raise it up.

"Then said the Jesus, Forty and six years was this temple in building, and wilt Thou rear it up in three days. But he spake of the temple of his body" (John 2 : 19 to 21).

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But as we have already seen the meaning of this verse is not confined to religious edifices. According to the full meaning of this verse non-violent resistance shall result in the following:

1 All religious edifices will be rased to the ground.

2. All principles of life (excepting those of treachery and wickedness) shall be destroyed.

3. All religious men shall be put to the sword.

And this of course is the most natural result of non-violence if it is practised entirely all the world over. Having nothing to do with the question that punishment should be retributive, preventive or reformative it divorces the very idea of punishment and thus by depriving law of its sanction cuts at the very roots of jurisprudence. It pays no heed to the fact that punishment may be good both for the individual and society, and that we are not isolated units but part and parcel of a whole and that, hence, the interests of society should not suffer for the sake of individuals. Not only that: the creed of non-violence even extinguishes the right of private defence of both person and property. Indeed there cannot be a more suicidal doctrine, a more impracticable theory.

The world is not without bad men and to let them have all their own way is tantamount to creating chaos of the first magnitude. Once the hold upon the wicked is loosened the devil shall rise in the whole world and set every thing topsy turvy.

There is no reason to believe that in their unrestrained tyranny the forces of wickedness and lawlessness would stop at any thing. They would defile and annoy; they would ruin and destroy; they would kill and enjoy. There shall remain no law and order; there shall reign the rule of force instead of the rule of law; and there shall prevail disorder from one corner of the earth to the other. All the philosophies of religion and ethics will be rolled off the face of the earth, and all those who hold fast to their religions shall be killed and massacred. Women shall be debauched without mercy, and children shall be turned out of their houses, and the young shall be put to the yoke. The word of the most wicked man shall be the law, and nobody's honour shall be safe. Women shall provide food for lust and men shall provide fodder for cannon. All the low passions shall come to the surface, and all the good virtues shall go to the bottom. Many untainted souls shall be blemished with the baptism of wickedness, for he who does not join the devil shall loose his right to life—The weak shall falter, the strong shall die. There shall flock to the colours of Lucifer all the serpents of the earth, and they shall bruise the heel of the seed of Eve without any fear of their heads being bruised; and there shall gather to the banner of the devil all the wolves of the earth and the heaven, and they shall

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chase and kill and devour all the pious sheep of the earth and the non-violent shepherd shall see and suffer.

Apart from creating chaos as envisaged in the above lines, the Quran points out that if non-violence is accepted as a fundamental principle of life it shall ruin the physical, mental and spiritual life of the individual and the nation.

Thus it says :—

"And there is life for you in vengeance O ye men of learning, so that it may be that you fear God."

ولكم فى القصاص حياة يا اولى الالباب لعلكم تتقون۔ (بقرہ ع ۲۲)

The word حياة (life) in this verse is used in its unlimited sense. Thus it takes into account individual and national life in its physical, mental and spiritual aspects. It is now a well known fact that for the good upkeep of our faculties it is necessary that they are not left out of use. You lose if you do not use. A man's power of resistance is the measure of his strength. This is why those tribes who are compelled to live hard become hardy and strong, and the people who find their living easy gradually suffer a physical decay. The principle is that those persons and nations who have got to resist physical force by physical force develop their individual and national physique by constant use and exercise. But if the influence of non-violence were to overshadow the entire individual and national character of the people, naturally, for the greater part, the individuals would not need a better physique than that of Mr. Gandhi—and hence would not have it. And as the use of strength is discarded and abhorred by non-violence, the nation shall have no need to take pains to acquire a useless thing like physical and material strength—and soon shall it be reduced to a pack of boobies and milk-sops, harmless "gentlemen" all of them.

On the contrary the most acute use of our mental energies is made when we have got to devise means in order to ward off the onslaught of physical force. It is to a great extent for this reason that in these two decades, owing to the two World Wars, science has made a progress which excells the collective progress of many centuries. But if physical aggression in all its aspects and scopes is to be met only with non-violence, the question of developing physical resistance by the use of mental powers does not arise. Hence the mental faculties shall suffer decay by disuse.

The last and the worst effect of non-violence is that it destroys spiritual life. It deprives people of those healthy conditions in which they can attend to their meditations without interference.

Moreover when a God-fearing people are surrounded by danger and difficulties it is then that their very souls melt at the threshold of the Divine Being ; when cries of متىٰ نصرالله

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bring close to them the Divine help and inspire them with that great confidence and supreme love which endow them with a power to hurl back all the barriers of wicked forces—and they ultimately glorify in the Lord who being their power gives them power.

But in non-violence there is no room for such out-breaks of spiritual forces. To take everything lying down, not only kills the very seed of self-respect, but it leaves no impetus for walking towards God. And as God has declared in unequivocal terms that he helps those who help themselves, the non-violent corpses would not invoke any help from God with the result that their faith in Him shall fail and vanish. Hence non-violence is a killer of body, mind and soul. It degrades man and defiles his spirit. According to this principle the fittest (the believers in non-violence) shall not survive.

The Quran does not approve of the idea of *indiscriminate* non-violent resistance. Violence in many cases must be met with violence.

جزاء سيئة سية مثلها (شورى)

The only exception to the above rule is when the enemy regrets his aggression and shows signs of better behaviour.

فمن عفى واصلح فاجره على الله

He who forgives and reforms, surely his reward is with Allah.

It is better that a tyrant should be destroyed than that in hopeless efforts to reform him he should be allowed to trample under his heel the whole soul of corporate human life. Not meeting a tyrant by force will only add to the number of tyrants. It is a childish hope to entertain that he who knows no other law but that of force will understand any argument other than that of force. The non-violence preached by Mr. Gandhi is nothing short of passive abetment of crime. As long as there is a single bad man in the world, as there must always be, non-violence will continue to be a failure. And if by any stroke of luck it so happens that there is left no bad man in the world, then the question of non-violence does not arise.

The philosophy of non-violence is, therefore, bad both in practice and theory.

SALAHUDDIN

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